

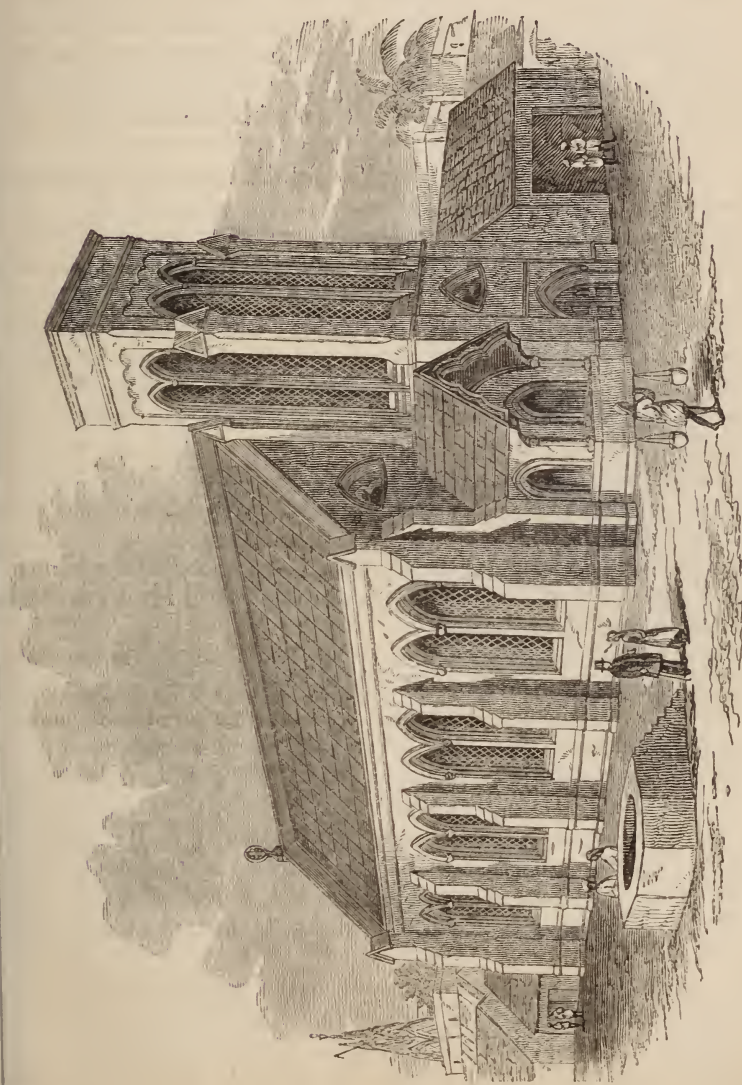
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THE
Missionary Magazine
AND
CHRONICLE.



HINDOOSTANI CHAPEL MIRZAPORE, EAST INDIES.

INDIA.

MIRZAPORE MISSION.

THE city of Mirzapore is situated on the right bank of the Ganges, and is about midway between Calcutta and Agra. It is one of the greatest inland trading towns in Hindoostan, and contains a busy and industrious population of nearly a hundred thousand.

The Society's operations in this important city were commenced in the year 1838, by the Rev. R. C. Mather, who laboured alone for some time; but in later years the station has from time to time been reinforced, and though vicissitudes have been experienced, through sickness or mortality among the members of the Mission, the present agency consists of two Missionaries, the same number of assistant Missionaries, and three native teachers.

An extensive and valuable machinery is in active operation; and though comparatively few converts have yet been brought within the visible fold of Christ, a knowledge of the gospel has, by means of the stated services of the sanctuary, bazar preaching, Christian education, and the local press, been widely diffused. The Christian village comprises sixteen families, besides a few unconnected individuals; and the entire number of men, women, and children, forming the regular Hindoostani congregation, is 110. There are two orphan boarding-schools, containing respectively 22 boys, and 8 girls, and an infant school of 23 children. The free school has an attendance of 140 pupils. Affiliated with this institution, there are several vernacular day-schools, and the total number of boys educated in connection with the Mission is 269, exclusive of the infant scholars.

Some years since, Mr. Mather succeeded in erecting a large and commodious place of worship for the use of the English residents and the native Christians of the station.

With a view to augment the facilities for proclaiming the gospel among the *heathen* population of this great emporium of commerce, Mr. Mather was enabled, in the course of last year, to obtain ground in an eligible locality in the heart of the city, for the erection of a new chapel, and, encouraged by pecuniary contributions from friends on the spot, he entered upon the work with zeal and alacrity, and considerable progress has been made; but owing to a deficiency in the funds, the building remains unfinished. We have only to add, that should any of our friends be induced, by their interest in the object, to render Mr. Mather a helping hand, their Christian liberality will be gratefully appreciated.

In reporting the measures adopted for the erection of this chapel, Mr. Mather adds the following descriptive particulars:—

“Herewith I send you a lithographic plan of the building—(*See Engraving, page 149.*) It is within the walls 44 feet by 22, besides

tower, vestry, terrace, porch, &c. It is intended to be pewed with moveable benches having open backs, such as are most suitable to an Indian climate; and this plan will allow of its being also used as a girls' school-room; and we hope that by the time it is ready we shall have an adequate force to commence operations."

CUDDAPAH.

THE following details, supplied by the Rev. E. Porter, descriptive of the state and progress of the Cuddapah Mission, up to the close of last year, will serve to convey the gratifying assurance that, notwithstanding the innumerable obstacles that still retard the evangelization of India, the Gospel is pursuing its silent, unobtrusive, and benignant course;—and converts, one after another, are being brought into the fold of the good Shepherd.

SABBATH SERVICES.

"In reference to our Teloogoo services on Sabbath mornings, we are happy in being able to report a decided increase in the attendance. Our morning congregations now average from 100 to 150; sometimes we have had upwards of that number. The people who come, generally sit with attention throughout the service; and many hear the Word with apparent interest and joy.

"The increase of attendance is to be traced, in a great measure, to the zeal of some of our new converts, who come from villages in the neighbourhood and bring with them a goodly company of their neighbours to hear the glad tidings of salvation. We have, generally, three interesting groups from the villages in the neighbourhood, amounting, sometimes, to forty or fifty, some of whom come from a distance of six miles. Two of our new converts, who have been baptized during the past year, appear to have derived much benefit from the preaching of the Word on these occasions, and from conversations which have been held with them after the service. Our Sabbath-school is held in the afternoon, from three to five, when we have an attendance of about one hundred children, most of whom learn portions of sacred Scripture, and catechisms containing the elements of Christian truth. The junior boys are now learning the Acts of the Apostles, and the Assembly's Catechism; and the adult class, the Epistle of Paul to the Ephesians. A short address on the subject of the lesson is given, and the

service concluded by singing and prayer. The Lord's Supper has been administered once a month to the members of the church, except when absence or sickness has prevented."

RECENT CONVERSIONS.

"I am happy to state, that five new members have been admitted to the privileges of church-fellowship during this year, after giving pleasing evidence of their interest in the great salvation. Three members, who were suspended last year for immoral conduct, have, upon suitable evidence of their repentance, and at their own repeated and urgent request, been re-admitted to the communion of the church. It was to us no small pleasure to receive these backsliders once more to the fold of the good Shepherd, and to see in them the fruits of God's renewing and sanctifying grace. May He who has thus graciously restored their wandering souls, establish them in holiness unto the end.

"One of the new members admitted was the interesting convert referred to in the last Report as having been baptized under the name of John. We are happy to say, that his conversation, together with the public preaching of the Word, have been instrumental in leading his aged father to renounce the follies of idolatry and to put on Christ by baptism.

"Another new member, of the name of Nathaniel, has also given us great satisfaction by the consistency and firmness of his conduct. The particulars of his interesting conversion have been forwarded to the Directors

and friends of the Society, so that it is unnecessary to repeat them here. I am happy to say, that his conduct continues to give us increased satisfaction, and that, through his pious zeal and persevering efforts, his brother, who for a long time was a determined enemy to the Gospel, has been constrained to yield to the force of Christian truth and example, and at length to avow himself a disciple of the Lord Jesus.

"The present number now in communion with the church is forty-one, including the Missionary and his wife. There are now four candidates for church-fellowship. May the Lord speedily increase the number tenfold!

"During the past year it has been my privilege to baptize eighteen adults and fourteen children, and I am happy to say that we have many more candidates for this holy office, who appear thoroughly convinced of the folly of idolatry, and are seeking a more excellent way.

"Two of the baptized persons are girls in connexion with our Orphan Schools. As their parents were heathens during the period of infancy, they were not baptized; but, after having received Christian instruction in the Boarding School, and having had many conversations with Mrs. Porter on the duty of publicly professing Christ before men, they were induced to come forward and avow themselves his disciples. They are girls of good capacity, and possess a correct acquaintance with the leading doctrines of our holy faith. Their conduct, at present, gives us much satisfaction.

"One of the converts is from the village of Manspully, about six miles east from Cuddapah. His name was Yerrapah, but he was baptized by the name of Mark. His conversion affords a striking proof of the importance of persevering efforts in preaching the word of God, and distributing tracts. For a long time he continued to resist the word of God and the appeals of the Catechist; but at length, by reading a tract entitled 'Spiritual Milk,' and attending the public means of grace, his mind became impressed with the truth of Christianity, and the vanity and sinfulness of his former heathen customs. He at length began to pray, and read the sacred Scriptures in his own

house, though he was much opposed by his wife and some of his relations. After his mind was increasingly enlightened by the preaching of the Gospel, and the conversation of the Catechist, he determined to renounce all idol worship, as also that of his false Gooroo (Teacher). One morning in the month of March, I went to visit his village, and preached to the people the word of God. After I had read and explained one of David's Psalms to an interesting group of inquirers, Yerrapah went to his house, and there, from behind his weaving machine, he took his household god, called Ganeesa, with an elephant's head, and gave it into my hand, saying, 'Take this, Sir; in the days of my ignorance I worshipped it, and many others, which my Gooroo put before me; but I now forsake them all, as I have found out something better. The Christian way is indeed very good, and you must come from time to time and declare it to us.' After being instructed in the main doctrines of the Christian faith, he was, at his own request, baptized with three other adults, on Lord's-day, Sept. 21st, in the presence of a large congregation. Through his influence, and that of the Catechist Ball Chensoo, ten adults belonging to his village have been led to renounce idolatry, and are now regular attendants at the house of God, on Sabbath mornings. I hope, in a short time, to receive them also into the fold of Christ by baptism."

FRUITS OF VILLAGE LABOUR.

"Three of our new converts," adds Mr. Porter, "are from Peidalah, a large village about forty miles north-west of Cuddapah, where one of our Catechists has been in the habit of distributing tracts and preaching the word of God. There are here about fifteen families who have renounced idolatry, and a school, under the charge of a Christian school-master, has been established in their midst. In December last I preached in the village, accompanied by the Catechist, and stayed with this interesting people for two days. Many received us with great kindness, and we were constantly waited upon by inquirers from this and the neighbouring villages, who wished us to visit them, and explain the doctrines and precepts of the Christian religion. They voluntarily gave up the idol they had been accustomed to worship; and when we took it

round to their houses, and asked them what benefit they derived from it, it was very cheering to see the energy and decision with which the people one and all declared, 'None whatever; no, none.' Three of their number followed us to Cuddapah, where, in the presence of a large congregation, they renounced idolatry, and confessed their faith in Christ Jesus for salvation. One of the number, when asked as to the state of his mind before he became acquainted with this religion, replied, 'My mind was all in darkness.' When asked again how he came to renounce idol-worship, he replied, 'Because my sense told me it was absurd to worship a thing less than myself.' 'After this, did your mind find rest?' 'No,' he replied; 'I felt sure there must be God somewhere, and, like a man in the dark, I was wandering after God, but could not find him. Then the Catechist came and declared to us the word of God. After we had heard his instructions, and attended to the reading of the tracts, we said to ourselves, 'This is true, and we must embrace it.' There are seven more families in this village, who are desirous to place themselves under Christian instruction."

THE LAMES OF THE FLOCK.

"The Female Orphan and Boarding Schools of the Mission have, during the last year, been a source of considerable care and anxiety. Measles, dysentery, and fever were permitted to visit our schools, and scarcely a child escaped an attack of illness in one form or other. But God was very merciful in restoring them all to health, with the exception of two, one of whom returned home, and is still an invalid; and the other, Clara, whom it pleased our Heavenly Father to take to a better home, even a heavenly one. Clara was received into the school in 1846, and though she was not quick, she was an amiable, quiet, and well-behaved child. She took delight in reading her Bible, and in private prayer, and would often take the younger children aside and read and pray with them. In September last she took measles and was very ill, but appeared to be getting over them, when she suddenly became much worse. Mr. Bramblebee visited her, and spoke to her on the concerns of her soul; she appeared absorbed in thought. He asked her—"Clara, what are you thinking about?"

'About God,' she replied. 'Why about him?' 'Oh! because He is so good to me in sending his dear Son into the world to save sinners. 'And what then?' 'Oh!' she said, 'He came into the world, took upon him our sins, and died upon the cross to save us;' and with great emphasis she added, 'and through him *I shall be saved!*' As she spoke these words her countenance beamed with joy. Mr. Bramblebee then prayed with her, to which she responded her hearty Amen. Her sufferings were so great, that she could speak but little. She requested a pious native who was standing by her to pray, which he did, and which appeared to comfort her. A short time before she departed she was heard to pray in her native tongue as follows:—"Oh God, my Heavenly Father, thou seest that my sufferings are very great; but when my Saviour died on the cross his were greater; for his sake look down upon me and ease me of this pain. If it be thy will remove it; give me strength to bear it patiently.' Ere she could utter any more her spirit had burst its fetters and taken its flight, we doubt not to a world where there is no more pain and no more sin. Such facts as these tend to encourage us in our arduous work, and should stimulate us to persevere in the school and in the family, sowing the seed of Divine truth beside *all* waters.

"Next to the hope of the personal salvation of those whom we teach, is that of their being made useful to their heathen relatives. A pleasing instance of this occurred a few days ago in the case of a girl who was received into the school in the year 1850. She was a girl of low caste, and appeared wild and untamed. She had been accustomed to lead out the buffaloes of the village to graze, and appeared little above them in intelligence. After she had been some time in the school, she improved much, and was soon able to read her own language; but she generally appeared sorrowful, and on being asked why, she said she was afraid her grandmother, who was very old, would die before she heard of the love of Jesus, and now she was worshipping idols that could not save her. She begged she might be allowed to go and see her. Her request was cheerfully complied with, and on her return she said 'Oh ma'am, I was just in time to tell my grandmother of

the love of Jesus. She died a short time after I got to the village.'

"The general conduct of the girls has, on the whole, been very pleasing, and such as to increase our affection for them. The difficulty of obtaining much needlework at this station, prevents them from realizing so much as might be wished; but they are never allowed to be idle, and learn much that is necessary for domestic comfort in a native family. Two of them, Agnes and Lydia, have made a public profession of Christ by baptism. Their case has already been referred to, so that it will be unnecessary to

repeat it here. We desire to feel grateful to God for the support which our friends in England have rendered towards this Institution.

"Mr. and Mrs. Bramblebee have rendered efficient and kind assistance in this branch of the Mission. There are now twenty-one girls in the school, and we hope to receive another ere long. We entreat the prayers of the kind supporters of this school, that the daughters of their benevolence may prove to be polished stones of God's spiritual temple."

BOMBAY.

WHAT IS THE REAL DIFFERENCE BETWEEN THE GOVERNMENT SYSTEM OF EDUCATION AND THAT OF THE MISSIONARIES?

THE following article, taken from the *Calcutta Christian Advocate* of 3rd April, ult., has reference to an important subject, which has been much canvassed by the intelligent classes among the Anglo-Indian community; and as it places the merits of the two systems, respectively advocated by the friends of Government Secular Education, on the one hand, and of the Evangelical teaching of the Missionary, on the other hand, in a novel and striking point of view, we trust that its republication in our periodical will tend to promote the cause of truth.

"In order that this question may be answered aright, it is necessary to remember that the people of this country are for the most part Hindoos, and that their sacred books treat of almost every subject;—astronomy, geography, physics, law, medicine, &c. all occupy an important place in the Hindoo Shāstras. That the earth is sustained on the head of an immense serpent; that in the centre of Jambudwipa and of the whole earth, Mount Meru rises to the height of 84,000 yojanas, or 673,000 miles; that Jambudwipa is 800,000 miles wide, and that it is surrounded by seven immense seas of salt water, sugar-cane juice, ardent spirits, milk, &c., with their intervening continents, and an immense region of solid gold beyond; that the diameter of the earth's circumference is some 4,000,000,000 miles, or more than sufficient to fill up with solid matter the whole of the earth's orbit; that the earth is stationary, and that the sun, moon, and planets, revolve around it; that the sun is

800,000 miles from the earth, the moon double that distance, and Mercury, Jupiter, &c., at an immense distance beyond;—these, and a thousand other things equally false and absurd, are taught in the Hindoo sacred books, and are part and parcel of Hindooism. All these things are held to be matters of Divine revelation as much as any doctrine or fact of the system.

"Now to teach Hindoo youth that the above and similar statements are false and ridiculous, is 'to interpose between the father and his child in the inculcation of religious opinions not approved by the parent.' What the parent regards as sacred truths,—as matter of Divine revelation,—the child is taught to reject with contempt, as no better than absurdities and lies. His confidence in the Hindoo sacred books is necessarily and wholly destroyed. He must necessarily regard Hindooism as a miserable superstition, and soon laughs to scorn the faith of his fathers.

*If this was our
first school
objecting to
the system."*

"And this result follows with equal certainty, whether the youth is taught in Government or Missionary Institutions. True science, wherever and by whomsoever taught, kills Hindooism ~~dead~~. No one who possesses correct views of history, geography, astronomy, chemistry, &c., can believe in the Divine authority of the Hindoo sacred books, for have any proper confidence in the Hindoo religion.

The Government Institution, then, destroys all confidence in, and all respect for, Hindooism. This, of course, is not an instantaneous result; but such is the sure tendency and the final result of the system. In proportion to the time devoted to study, and the thoroughness of the course, the youth taught in the Government schools must and do learn to reject and despise the religion of their fathers. And the same is equally true of the Missionary Institutions. Both alike interpose between the parent and the child by the inculcation of truth, which leads the child to regard the parent's religion with contempt, as an absurd system of superstition and falsehood.

"What, then, are the real points of difference between the Missionary and Government systems of education? We reply, 1st. The Missionaries openly and frankly avow their intention of destroying, as far as they can by the exhibition of truth, all confidence in Hindooism;—they practise no concealment,—their motives, their objects, are all freely and constantly proclaimed. But in the case of the Board of Education, the undeniable fact that all, or nearly all, the science taught in its schools is directly contrary to the teachings of the Hindoo Shástras, and destructive of Hindooism, is carefully kept in the background;—the people are assured that no religion whatever is taught in these schools; that there is no *interposing between the parent and his child by the inculcation of religious opinions contrary to the faith of the parent*; and thus the fears of the people are quieted. Moreover, hopes of preferment, wealth, and influence, are held forth to overcome any reluctance on the part of the parent, and to draw students to the Government seminaries;—and then, these children are in effect taught that the sacred books of their fathers are a wretched tissue of absurdities and falsehoods,

and wholly unworthy of the confidence of enlightened and educated men. It is not our wish to charge anything dishonourable upon those connected with the Government system, for we believe them to be public men, honestly seeking to enlighten and elevate the native population; and we most heartily wish success to their efforts. But looking at the subject, especially from a Hindoo point of view, it must be admitted that there is not on the part of the Board of Education the same honest, frank avowal of the object and necessary result of the system, as in the case of the Missionaries.

"2. The whole expense of Government education is drawn from the people;—not from those who profit by these schools, but from the public at large. They may see, and many of them do see clearly enough, that the education imparted by Government is fatal to Hindooism. But there is no help,—they must bear their portion of the expenditure on account of education, the same as any other public burden. The expense of the Mission schools, on the contrary, is defrayed by the free, voluntary contributions of Christians in this and other lands; and the Hindoos are not compelled to support nor to patronize them in any way whatever. Thus, while no one can complain of what is done by the Missionaries, it is easy to see how a genuine, honest Hindoo might regard it 'as tyranny of the worst kind on the part of the state,' thus not merely 'to interpose between the father and his child in the inculcation of religious opinions not approved by the parent,' but to make him and his fellow-religionists defray the whole expense of such a system.

"3. The youth of the Government Schools, as we have seen, are taught that which destroys their confidence in Hindooism, and they are then left, without any religion, to grope their way, as they best can, to the knowledge of God and final salvation. Nay, those who stand forth as the representatives of the Government system too often commit the fatal blunder of setting forth secular education as all that is requisite for man to acquire; and thus the youth of the land are not only taught to despise their ancestral creed, but they are virtually told that they need no other!—that secular education is enough!—And it needs no prophet's ken to discern the

result of such a system. The result, unless averted by other agencies, must necessarily be a heartless, reckless, self-conceited Infidelity. In the Missionary schools, on the contrary, while confidence in Hindooism is gradually destroyed, the claims of a better faith are set forth and honestly and affectionately commended to the hearts and the judgment of the scholars. They are taught that the fear of the Lord is the beginning of wisdom, and that man's true dignity and happiness, yea, the chief end of his being, is to glorify God and to enjoy Him for ever.

"The above are some of the principal points of difference between the Government system of education and that of the Missionaries. The latter, we feel confident, is in every respect capable of a triumphant vindication; and certainly the charges brought against it may be urged with tenfold force against the system of the Board of Education. If the question be asked, Which of these systems is the best, we see not how any Christian man can hesitate in preferring that in which truth in all its relations can be exhibited, and by which the benign, ennobling influence of true religion is brought to bear upon the youth of the land.

"The Government and the Missionaries, however, sustain very different relations to the people of this country; and if both engage in the work of education, they must necessarily adopt somewhat different systems. They are not, we conceive, at liberty to adopt a system *in all respects* the same. But the systems adopted need not be, and ought not to be, in any sense, antagonistic. The only difference required, and the only difference to be tolerated, is that one system should be more comprehensive and more perfect than the other.

"The Missionaries derive their commission from the Great Head of the Church, to preach the Gospel to the high and the low, to the old and the young; and to propose that they should limit their instructions to merely secular subjects, is to ask them to renounce their commission, and to abandon the work to which they have been called. On the other hand, we should deeply lament anything like an attempt at proselyting on the part of Government. Government functionaries should ever act as Christian men; they should give

of their substance, and in every proper way seek to support and extend Christianity. But there is no spiritual authority for propagating Christianity by the civil power. And it would, we conceive, be most unjust, and in direct opposition to the spirit and the teachings of the Gospel, forcibly to wring taxes from an unwilling people to be expended in propagating among them a religion which they do not believe. Besides, a state-propagated Christianity, as experience proves, will generally be of little worth. A living Church alone can propagate a vital, genuine Christianity throughout the world. And to devolve this work on civil Governments is a fatal error. This, in such a country as India, would be to place the Gospel in a false position, and to rob it of its beauty and its power. In such circumstances, it would come to the people, not as a Divine message of peace and love, but as a conquering enemy, trusting for success to the strong arm of the state. This, we feel called on to say, is not the Heaven-appointed agency for the conversion of the nations. And it is matter of deep regret if any Missionary of the Gospel in India has ever given occasion to the native population to suppose, that he and his associates either expect or desire the active co-operation of the civil power in propagating Christianity among the people of this country.

"As friends of education, then, we protest against the idea that the Missionaries and the Government must *throughout* adopt the same system. Sir Erskine Perry, on a recent public occasion, did great injustice to the Board of Education by admitting, as he in effect did, that if the Missionary system is right, that of the Government must be wrong. Such a position is fatal to the Board; and it ought not, perhaps, to be held responsible for the indiscretion and false doctrine of its President. If the Board, instead of practically setting itself up in opposition to Christianity and all revealed religion, will occupy its proper position, it may easily secure the sympathy both of the Native and the European community. Then those who are believers in Divine Revelation, and in the indispensable necessity of Christianity to the temporal and eternal welfare of a people, may regard its operations, not as antagonistic to the Gospel but as an important agency for dispelling the

darkness of Western India. And instead of complaining that the education imparted by the Board is defective, let them feel called on to redouble their efforts, to diffuse among the students of Government seminaries, and among all classes of the people the saving knowledge of Divine truth. It is time that those engaged in the work of Native Education understood their proper position with

reference to each other, and with reference to the people of India. We have had enough of crimination, and reerimination, and antagonism; the tendency of which is, to drive both parties from the position which their better judgments would lead them to occupy and greatly to mar and hinder the important work in which they are engaged."—*Dnyanodaya*.

MISSIONARY ITINERANCY IN SOUTHERN INDIA.

IN a country so densely populated as India, the inhabitants of numerous small towns and villages, remote from the main thoroughfares, would, for the most part, spend their lives, and pass into eternity, without ever hearing the glad tidings of a Saviour's love, but for the occasional visits of Missionaries, who are often compelled to travel considerable distances in order to reach the objects of their benevolent interest. While these visits are of necessity too transient to be productive of all the good that could be desired, the observations and experience of our Missionary Brethren afford gratifying evidence that the seed, thus scattered, on soils apparently the most ungenial, has, in repeated instances, been attended with important results. Idolatry has, by degrees, lost its hold on the confidence of the people; in the minds of multitudes a spirit of inquiry has been awakened, and among those who have had the opportunity of making a fair comparison between Christianity and Hindooism, there are not a few who make no scruple to avow their conviction, that the Son of God, as revealed in the Scriptures of truth, has the supreme claim to their homage and allegiance.

The following extracts, taken from the journal of the Rev. J. G. Stanger, of the Bellary Mission, containing a record of Missionary tours in the surrounding country, undertaken by him in the course of last year, will serve pleasingly to illustrate and confirm the foregoing statement:—

BEARING TESTIMONY FOR CHRIST.

"*January 20th, 1851.*—Left Bellary this evening, and arrived at a village called Coortanee, into which I entered, on the following morning, to preach and converse with the people.

"*26th to 29th.*—The Catechist and myself were wholly engaged these four days in conversing with, and distributing tracts to the people of Hospett, Chitwaddy, and Hossoor, where we were surrounded by a great number, who heard us with much attention.

Many of the people seemed happy to learn about the religion of Jesus. We conversed with them on various subjects, and urged the necessity of their choosing the 'one thing needful.'

"I pointed out to the people, that idols were not fit objects of worship, that they could afford no help, and, therefore, could not save them. Some present replied: 'Our gods will save us, and your God will save you.' To which I replied: 'Your gods cannot save you: they are made of wood and stone, and

have no life; they have been shaped into their present image by man. There is only one God, the one living and true God, and only one Redeemer, even Jesus Christ the righteous.

"On the day preceding our departure many of the people requested us to stay with them a few days, expressing their anxiety to know more about the true God, and the religion of Christ; but as we intended to visit many other places, we told them that we hoped to see them again. May it please God to bless what has been said in these places, and cause the seed sown in his name to spring up abundantly to his praise and glory.

"31st, *Ballahoonsy*.—On our arrival at this place, I went to talk to the people; it pleased me much to find them happy and attentive. Most of the people of this place came to listen to my preaching, and others came privately to know more about the true God, and the religion of Christ."

A SPIRIT OF INQUIRY AWAKENED.

"February 3rd and 4th.—These two days we were engaged in preaching to, and conversing with the people of Tumbrahully and Bachenhully, who listened attentively to all we declared. Many came to inquire about Christianity, among whom, I am glad to say, several appeared inclined to embrace the truth as it is in Jesus. One evening, on going to preach in the latter village, many of the inhabitants surrounded us, and paid great attention to what we said to them. I trust we shall be privileged to visit them again, and see many of them embrace the gospel light.

"5th to 9th.—These five days we tarried in a village, named Humpsagur, and were glad to see that the greater part of the inhabitants, who are chiefly weavers, listened to the truth attentively. On one occasion, when we went out to preach to the people, many surrounded us to hear the word of God. On another occasion a few of the people came to the Bungalow during the day, but in the evening many came to inquire about the truth. We conversed with them a few hours, endeavouring to convince them of the evil of their doings, and to turn them to the Lord. Feeling exhausted, we requested the people to retire; some complied with our request, while many of them said they wished to learn

more of the true God. 'You are not not always here,' said they, 'and, consequently, we wish to learn as much as we can about God and the revelation of his will to men.' Finding them so earnest to know more about our errand, we continued speaking to them, and contrasted the difference between their worship and ours, between the kingdom of God and that of Satan."

APPLICANTS FOR BAPTISM.

"19th.—This day we arrived at Kemchunahully, a distance of five miles from Chikkatari. In this place, a family, and an aged woman, and a young man, requested baptism. For five years they had given up the worship of idols, and listened attentively to the word of God at Malsamudra. After a little conversation with them, I felt glad to learn that they were earnestly seeking to know the truth as it is in Jesus. In this place it gratified us much to see so many of the inhabitants come to listen to the preaching of the gospel. They conducted themselves with propriety; and throughout the whole day we found employment enough to exhort them to repent and turn unto the Lord. If we could visit these people more frequently, I believe many of them would turn from darkness, and become the children of God. In the evening, the people came again around us at the pagoda, where we had put up, to whom I read the 90th psalm, and, after explaining it to them, concluded with prayer. May the Lord strengthen them to serve him alone in truth and uprightness; and may others be led to follow their example! Many of them are convinced of the truth, but are afraid to embrace it."

RETURNING GOOD FOR EVIL.

"20th, *Coottoor*.—Having found a small pagoda, we halted for the day. The Brahmins of the place drove us away, and insulted us grossly. They treated us rudely, and resolved upon beating us; but we were not dismayed. They took council together to persecute us, but it came to nought, because the Lord our God was with us to help us. They threw stones at us, and crowded around to annoy us. To those who assembled for this purpose, we spoke of the love of God, and of the command of our blessed Saviour to love our enemies, and to be kind to those who persecute us. During our conversation with

them, those who were wickedly inclined left the place, and went away, so that we were not disturbed any more during our stay here. Blessed be the Lord for his kind care over us! In many other villages we proclaimed the gospel through Jesus, and declared that there is no other name under heaven, given among men, whereby they can be saved. That he alone is the true God, and worthy of our praise and adoration. May the Lord bless these feeble labours to his glory."

HUMPEE FESTIVAL.

"*April 11th.*—This evening I left Bellary with Onesimus Mechlam on a tour which occupied nearly five weeks. During this time we had many excellent opportunities of preaching the gospel to large and attentive congregations, conversing intimately with many inquirers, and distributing many portions of Scripture and religious tracts. We proceeded first to the Humpce festival, where Mr. Shrieves, three of our teachers, and myself, were fully engaged about four days."

ERRONEOUS VIEWS OF THE GOSPEL CORRECTED.

"*19th, Kumply.*—We were fully engaged for a few days in this place, both morning and evening, in preaching and conversing with the people. One of those present said, 'Why don't the government destroy our pagodas, and prevent us worshipping idols?' I replied, 'Suppose God did as you say, would you not be very angry? This is not the way you can be prevented worshipping them, neither is it the will of God. If you do not forsake your idols with all your heart, and love God, you cannot be saved. Our God will save you to the uttermost by his love, but he will not employ swords and spears as Mohammedans do.' Many of the people used to visit us late at night to inquire of the way of salvation, with whom we intimately conversed. They appeared thankful for the instructions we gave them, but were sorry that we could not stay longer."

THE RELIGIOUS IMPOSTOR UNMASKED.

"*20th.*—This morning an inhabitant of the place asked us to accompany him to a certain house in the village, which was occupied by a man who styled himself a god, and endeavoured to impress upon the minds of all who came to see him, that he was an immortal being. On arriving at the place, we found

him seated on a carpet, with his legs crossed under him, and only a small piece of cloth round his loins. His head and body were smeared with ashes; and the hair of his head, which had grown pretty long, was gathered and tied together. He wore three rows of beads round his neck, made of the seeds of a certain fruit, to which hung a silver box, containing the Linga—the object of his worship. We soon learned that he belonged to the weaver caste, and that he had pursued this course of life for eight years. We saw strewn around him a variety of flowers, and on both sides of him were two small brass pots, containing incense, to be offered to him occasionally. On his right, we saw a stick ornamented with silver, and glittering, and on his left hand lay a few of the Hindoo Puranas. But he is not able to read a word.

"About two paces in front of him a screen was unfurled, to hide himself, as he informed me, from the view of those who passed by, and to indicate that he wished to be shut out from the world. He appears to be about fifty years of age, and being disinclined to earn an honest livelihood, he acts thus to delude the people. As soon as the people saw us entering the house, they crowded around us so thickly that they pressed one against the other. We soon saw the object of our visit. He was seated as described above, and would not so much as look at us. His eyes were directed upwards, and he appeared to be in deep contemplation. After faithfully exposing his folly and wickedness, I read the first three verses of the fourth chapter of the First Epistle of John, and endeavoured to explain them fully to all present. Several of the people felt satisfied that this individual was only an impostor. Observing the people remarking upon the deceit that he practised, he grew quite angry; when a certain man present, more courageous than the rest, said to him, 'What can you do to us? you are a deceitful man. The woman who came to you to be cured of her disease went away, at the expiration of five months, worse than she came: if you had been a god, you could have healed her.' I then said, 'I would advise you to take medicine, for you are very sick indeed; and if you will not be healed, you must perish eternally. Jesus Christ is the true Physician; seek him, and

you will do well.' After talking and conversing with him and those who were present for some time, we returned, praying that the Lord would enlighten their understanding, and draw them to himself."

CHOLERA.

"*7th May.*—We reached Adoni, and preached several times to upwards of seven hundred persons at a time, all of whom listened attentively. As soon as we began to distribute books, they pressed together so much, that we found it difficult to give them to those who chiefly desired them. Soon after our arrival, the cholera raged in this place to a fearful extent, carrying off upwards of a thousand individuals during our stay. We embraced the opportunity of telling the people that the Lord was calling upon them to repent; and now that his judgments were abroad in the earth, they should learn righteousness. May the Lord bless all that was said in this place to the praise and glory of his holy name!"

MULTITUDES THIRSTING FOR THE WATERS OF LIFE.

"*July 17th.*—Seeing it was possible to go out again, for a short time, to proclaim the word of life and salvation through Jesus to the people, I took one of the teachers, and proceeded to Kemply, which is a large town, and where there are many weavers, who feel more inclined than others to hear the word of God. We began as usual, by preaching in the Pottah, where the people came in crowds to hear us. We invited them to come to our tent at any time they wished, and that we would converse with them and answer their questions, as well as we could. They complied with our invitation, and came daily to inquire more and more. The greater number were weavers, but some of other castes came also. Many drew near, every evening, to hear what we had to say concerning their religion, and whereby they might be saved. The number of inquirers increased daily, and we always had a large and attentive congrega-

tion of people, from 5 to 9 o'clock, P. M., to whom we endeavoured, by many illustrations, to set forth, evidently, Jesus and him crucified. Seeing the people come so frequently to inquire, we felt it necessary to stay with them longer than we intended, and on telling them this, they felt quite pleased to know that they could so long hear the word of God. When we could spare time to walk through the town, many of the people called us into their houses, where many gathered together to hear us, and to ask us questions. They were always much pleased with what they heard, and many of them felt very anxious to become Christians, saying 'We see that this is the only way by which we can be saved.' Others said, 'We are ready to embrace Christianity.' I was sometimes greatly surprised to see the people so desirous to save their souls, and at their many inquiries to know what they should do to be saved. A remarkable spirit of inquiry is prevailing among them.

"The greater part of the town came to us to inquire, and were anxious to obtain books, as nearly all of them could read. We distributed among them almost three Cooly loads of portions of Scripture and tracts. After staying with them for a period of twenty-four days, we told them that we were going away. On hearing this, they asked us to stay another week. I could not comply with their request, but told them that we would go away and leave them to examine themselves, and to read the word of God, and pray that our merciful Lord would enable them to follow him, and exhort them to open their hearts, one to another, and encourage others to follow the one living and true God.

"As far as I can see and hear, it appears that a great work of the Lord is beginning; a remarkable spirit of inquiry is awakened among the people in many places. Such signs should increase both our hopes and our prayers: it needs the Spirit from above, and then the harvest will be abundant."

ARRIVAL OF THE "JOHN WILLIAMS" AT TAHITI.

WE have the pleasure to announce, that the Missionary Ship, which left Sydney on the 1st January, reached the island of Tahiti, and cast anchor in Papeete Bay, on the 4th of the following month. Here Mr.

and Mrs. Darling, with two of the younger brethren, Messrs. Lind and Spencer, and their wives, terminated their voyage. After a stay of eight days, the Ship, having on board the Missionaries destined for other fields of labour, proceeded on her voyage to the Society Islands.

The following extract of a letter from the Rev. A. Chisholm, dated Feb. 18, presents a pleasing sketch of some of the incidents that occurred on occasion of the welcome arrival of the ship at Tahiti:—

“After long waiting and praying, our hopes have at length been realized: the *John Williams* arrived at Papeete last Wednesday week. I had made arrangements, before her arrival, for visiting my old friends at Mahaena and Tiorei on the Sabbath; and, although I should have liked exceedingly to have enjoyed the society of the new comers on that day, I could not think of disappointing those who were expecting me; and as Mr. Gill was anxious to see something of the island and people in passing, he very kindly consented to accompany me, and we started off early on Saturday morning, with one horse between us. All went on well while we kept on level ground; but when we began to ascend the mountain passes my dear fellow-traveller began to feel that travelling in Tahiti was no joke. We got to the end of our first stage about ten o'clock, and had soon a smoking breakfast of breadfruit and roasted fowl spread for us by the native teacher; and, what was better, he lent us his horse to help us on our journey. We then proceeded on, up hill and down, with no little difficulty and fatigue, as the mountain roads had been cut up with the heavy rains, and were very thankful when we reached Mahaena, a little before sundown, where we found, as usual, a hearty welcome from Rowra and his wife, and everything quite comfortable. Mr. Gill was surprised and delighted, and asked why we did not tell the people in England how much had been done? I said, we thought it best to err on the right side.

On Sabbath morning we were up at day-break, and began the delightful services of the day. Tomu, one of the deacons, commenced by reading and prayer, and then Mr. Gill gave an address, which I interpreted. After breakfast, I preached and administered the ordinance, and Rowra prayed: we had a crowded and most attentive auditory. We then hastened on to Marci, where we found

a large congregation waiting. Arato prayed, and I preached and administered the Lord's Supper there also, at the close of which Mr. Gill gave a most touching address to the Church-members; he seemed as if he could scarcely find words to express his joy and gratitude. We then took a little refreshment, hastened on to Papenoo, and found the people there also waiting for us. Mose prayed and I preached, and Mr. Gill again addressed them until the sun went down. It was a happy Sabbath for us all: may God add his blessing! What increased our pleasure at Tiorei was the fact of one of the deacons, Hufa, offering himself as a Missionary to go to Ana to oppose the Mormonites and Papists,—who are making sad havoc amongst the flock there,—and I hope to have the pleasure to take him there in a few weeks. We were kept awake until nearly midnight, listening to the most beautiful singing, until at length I was obliged to beg for a little sleep; and on Thursday morning we returned to Papeete. We had a meeting with all the native teachers that day, and all those now under Mr. Howe's care. The new comers were exceedingly gratified with what they saw and heard.

On Monday evening I got a boat hired, and took on board Mr. and Mrs. Law, Mr. and Mrs. Gill, and Mr. and Mrs. Spencer, and set sail for Papara, that Mrs. Chisholm might also see something of our dear friends, as circumstances prevented her going to see them. We reached home about one o'clock in the morning. On Wednesday last we had a meeting with the people, who were addressed by Messrs. Spencer, Law, and Gill, I acting as interpreter; after which, several of the deacons and others spoke. It was a most soul-reviving time. The new brethren were delighted with the people, each one exclaiming, ‘What hath God wrought!’ and the people were delighted with them, because they said they had forsaken home and

country for Christ and his Gospel, and had come to confirm the truth of the glad tidings which the old Missionaries had brought. One said, 'I know that the hearts of my brethren are rejoicing, because my own heart is full of joy at what I have heard from your lips.' We left here on Thursday morning at four o'clock, reached the vessel a little after twelve, and found her sails set and all ready for sea; and that evening the *John*

Williams was off again, to refresh others as she had done us. Messrs. Spencer and Lind have remained with us: permission has been granted them to remain for *six months*, and we hope they may be allowed to remain and labour permanently. Urgent demands are already made for their services at Mahaena and Papeuriri, and, if the Government do not interfere to prevent it, they will soon be comfortably located."

SOUTH AFRICA.

NOTES OF DR. LIVINGSTON'S TOUR TO THE RIVER SESHEKE, NORTH OF THE
LAKE NGAMI.

THROUGH the medium of the South African journals, Dr. Livingston has published an elaborate and graphic account of his third journey to the interior, undertaken in the spring of 1851. We are precluded by want of space from giving the account entire; but the subjoined extracts, which form an appropriate sequel to the notice of the same tour, inserted in our March Number, will be gratifying to many of our readers:—

INTRODUCTORY REMARKS.

"The confusion which has for a considerable time prevailed on our borders, contains to those who are intimately acquainted with the Native tribes, unmistakable evidence of a state of transition; and though not at all anxious to inflict our simple faith as to the ultimate result of the transition process, on those who can see farther into a mill-stone than ourselves, or even desirous to stave off the blame which such eagerly heap on the agents of the London Missionary Society, we may hint, that the process, when conducted by Missionaries untrammelled by the interference of Government, is incomparably the cheapest at least, both with respect to blood and treasure. And the intentions of Providence seem to indicate a wide extension of the process. The Bible will soon be all translated and printed in the Sichuana. The Providence of God fixed the residence of the translator on a spot which became the city of refuge for individuals and families from nearly every tribe in the country. The translation by this circumstance became better adapted for general use, and contains less of a provincial character than it otherwise would have done. It is owing to this circumstance, that if a word is objected to, ten to one but

the objector is familiar only with a dialect peculiar to a minority of the Bechuana nation.

"Then there is the extensive prevalence of that language, and its grammatical exactitude. It is totally different from all European languages, but it sustains a family relationship to all the other African languages, except the Bush or Hottentot. Its forms and inflections are nearly perfect; and tribes which have, through war or other degrading influences, lost much of the expressiveness of their dialects, admire the Sichuana Testament, on account of the little loss that language has sustained. Sebitoné has planted it on the banks of the Zambesi. It is the court language there, as the Norman French was in our court some centuries ago. He encountered great difficulties in crossing the Kalihari desert. The extreme thirst which his people and cattle underwent in passing along nearly the same route as that at present pursued in our course to the Lake Ngami, resulted in the loss of nearly all his cattle—hundreds in the frenzy of thirst fled back to Mashue, Lopepe, &c., and were captured by tribes living on this side of the desert. He went before us to prepare our way. The existence of the Kalihari desert excludes the shadow of

the shade of foundation for the idea that any white man ever crossed it before Mr. Oswel and myself. Even the Griquas, who were well acquainted with the desert, always attempted to go *through* it. Those who succeeded subsequently to the period of our discovery, did so with the entire loss of waggons and oxen. The idea of passing, as it were, round the end of the desert, instead of through it, never entered any one's head until we put it in practice."

PHYSICAL ASPECT OF THE COUNTRY.

"In our late journey to the country of Sebitoané, or the region situated about two hundred miles beyond the Lake Ngami, we followed our usual route towards the Zouga, until we came to Nchokotsa. From thence our course became nearly due north.

"Early on the morning of the 19th of June, we found ourselves on the banks of the river Chobe, lat. $18^{\circ} 20'$ south, long. 26° east."

"The extensive region to the north-north-east, and north-west of the Chobe and Sesheké rivers, under the sway of the late Sebitoané, and now governed by his people, called Makololo, in the name of his daughter, is for hundreds of miles nearly a dead level. In passing over one hundred miles from the point where the waggons stood, to the river Sesheké, we saw no hill higher than an ant-hill. The country is intersected by numerous deep rivers, and adjacent to each of these, immense reedy bogs or swamps stretch away in almost every direction. Oxen cannot pass through these swamps—they sink in up to the belly, and on looking down the holes made by their legs, the parts immediately under the surface are seen to be saturated with water."

MAGNITUDE OF THE RIVERS.

"The rivers are not like many in South Africa, mere 'nullahs,' containing nothing but sand and stones. All of those we saw contained large volumes of water. The period of our visit happened to be the end of an extraordinary dry season, yet, on sounding the Chobe we found it to have a regular depth of fifteen feet on the side to which the water swung, and of twelve feet on the calm side. The banks below the lowest water-mark were more inclined to the perpendicular than those of a canal. It was generally as

deep at a foot from the bank as in the middle of the stream. The roots of the reeds and grass seem to prevent it wearing away the land, and in many parts the bank is undermined and hangs over the deep water. Were its course not so very winding, a steam-vessel could sail on it. The higher lands in this region are raised only by a few feet above the surrounding level. On these the people pasture their cattle, make their gardens, and build their towns. The rivers overflow their banks annually. The great drought prevented the usual rise of the water while we were in the country in July, and the people ascribed the non-appearance of the water to the death of their chief. But when the rivers do fill, the whole country is inundated, and must present the appearance of a vast lake, with numerous islands scattered over its surface. The numerous branches given off by each of the rivers, and the annual overflow of the country, explain the reports we had previously heard of 'Linokanoka,' (rivers upon rivers) and 'large waters,' with numerous islands in them. The Chobe must rise at least ten feet in perpendicular height, before it can reach the dykes, built for catching fish, situated about a mile from its banks, and the Sesheké must rise 15 or 20 feet before it overflows its banks; yet Mr. Oswel and I saw unmistakable evidence of that overflow, reaching about fifteen miles out. We were fortunate in visiting the country at the end of a remarkably dry year, but even then the amount of zigzag, necessary to avoid the numerous branches of the rivers—the swamps and parts infested by the *tsetsé*, would have frittered away the only season in which further progress by means of wagons would have been practicable. As the people traverse the country in every direction in their canoes, and even visit their gardens in them, a boat may be indispensable in the equipment of future travellers."

PROLIFIC VEGETATION.

"The soil seemed fruitful. It is generally covered with rank, coarse grass. But many large and beautiful trees adorn the landscape. Most of these were to us entirely new. We claimed acquaintance, however, with the gigantic Boabob, which raises its enormous arms high above all the other forest trees, and makes them, by the contrast, appear like

bushes below it. Large numbers of date trees and palmyras grow on the road to Sesheké. The former were in blossom at the time of our visit, and we saw date seeds under them. Of the new trees some were very beautiful evergreens; and, in addition to numbers of large parasitical plants, we observed two of the orchidian family. One splendid fruit tree particularly attracted our notice, but unfortunately all the seeds (about the size of peach stones) were broken by some animal. In addition to the usual grains grown by the natives, they raise large numbers of a kind of earlnut, called 'Motuohatsi' (man of the earth.) It is sweet when roasted in the ashes, and also when boiled. It has grown well at Kuruman, and has been distributed in the Colony of the Cape. The people of the Barotse tribe cultivate the sugar cane and sweet potato. Wheat, maize, peach and apricot stones, and other garden seeds, have been left with the Makololo, as they willingly promised to make and sow a garden for our use. As the moisture from the rivers seems to permeate the soil, it is probable that some of these seeds will vegetate and increase the food of the inhabitants; but of this their stout appearance seemed to indicate no want."

POPULATION, LANGUAGE, AND OCCUPATIONS.

"The people inhabiting these regions are a black race, totally distinct from the Bechuanas. The people of Sebitoané are called Makololo, and the black race, which we found inhabiting the numerous islands, is divided into several tribes, which pass by different names; as the Barotse, Banyeti, Batoko, Bashukulompo, &c. The Makololo are a sort of *omnium gatherum* of different Bechuana tribes—all speaking Sichuana. The Providence of God has prepared the way for us, for wherever we went we found the Sichuana, into which the Bible is nearly all translated, in common use. It is the court language. There are besides, the different dialects of the black tribes, viz. those of the Barotse, Batoka, &c.; and though the radicals bear some resemblance to the Sichuana, and are of the same family, none of the Bechuana could understand them when spoken. The Barotse are very ingenious in basket making and wood work generally. The Banyeti are ex-

cellent smiths, making ox and sheep bells, spears, knives, needles, and hoes of superior workmanship; iron abounds in their country, and of excellent quality; they extract it from the ore, and they are famed as canoe builders; abundance of a fine, light, but strong wood, called Molompi, enables them to excel in this branch of industry; other tribes are famed for their skill in pottery; their country yields abundance of native corn, &c.; and though their upper extremities and chests are largely developed, they seem never to have been much addicted to war. They seem always to have trusted to the defences which their deep reedy rivers afford. Their numbers are very large. In constructing the rough sketch of their country given in the map, we particularly requested of the different natives employed, that they would only mention the names of the large towns. As scores of them were employed by Mr. Oswel and myself, and they generally agreed in their drawings, and accounts of the towns, &c., we consider what we have put down to be an approximation to the truth. The existence of the large towns indicated derives additional confirmation from the fact, that in our ride to Sesheké, we saw several considerable villages, containing 500 or 600 inhabitants each, and these were not enumerated by our informants, as being too small to mention."

TRAFFIC IN SLAVES AND FIRE-ARMS.

"European manufactures, in considerable quantities, find their way in from the East and West Coasts to the centre of the continent. We were amused soon after our arrival at the Chobe, by seeing a gentleman walking towards us in a gaudily-flowered dressing gown, and many of the Makololo possessed cloaks of blue, red, and green baize, or of different-coloured prints. On inquiring we found that these had been obtained in exchange for slaves, and that this traffic began on the Sesheké only in 1850. A party of another African tribe, called Mambari came to Sebitoané in that year, carrying great quantities of cloth and a few old Portuguese guns, marked 'Legitimo de Braga,' and though cattle and ivory were offered in exchange, everything was refused *except boys about fourteen years of age*. The Makololo viewed the traffic with dislike, but,

having great numbers of the black race living in subjection to them, they were too easily persuaded to give these for the guns. Eight of these old useless guns were given to Sebetuané for as many boys. They then incited the Makololo to go on a foray against the Bashukulompo, stipulating beforehand, that in consideration for the use to be made of their guns in the attack on the tribe, they should receive all the captives, while the Makololo should receive all the cattle. While on this expedition the Makololo met a party of slave-dealers on the Bashukulompo or Maninche river: these were either Portuguese, or bastards of that nation, for they were said to be light-coloured *like us*, (our complexion being a shade darker than wash-leather,) and had straight hair. These traders presented three English muskets to the Makololo, and the latter presented them with about thirty captives. The Mambari went off with about two hundred slaves bound in chains, and both parties were so well pleased with their new customers, that they promised to return in 1851. We entertained hopes of meeting them, but they had not yet come when we left. The Mambari came from the North-west, and live in the vicinity of the sea coast on that side; while the other slave-dealers came up the Zambesi from the East coast. Can Europeans not equal the slave dealers in enterprize? If traders from Europe would come up the Zambesi, the slave dealer would soon be driven out of the market. It is only three years since we first opened up a market for the people on the river Zougá and Lake Ngami. We know of nine hundred elephants having been killed in that period on one river alone. Before we made a way into that

quarter there was no market; the elephants' tusks were left to rot in the sun with the other bones, and many may still be seen completely spoiled by sun and rain; but more than £10,000 worth of ivory has come from that river since its discovery; and, if one river helps to swell the commerce of the colony, what may not be expected from the many rivers all densely populated, which are now brought to light? 'But the blacks will be supplied with fire-arms, and give the colonists much trouble afterwards.' Yes, they will, and that too most plentifully by those who make the greatest outcry against the trade in arms and the sale of gunpowder. But can the trade in fire-arms be prevented? So long as, according to Cumming's statement, 3000 per cent. can be made by it, it is in vain to attempt to stop it. The result of all our observation in the matter is, the introduction of guns among the natives has the same effect among them as among European nations;—it puts an end to most of their petty wars, and renders such as do occur much less bloody than they formerly were. We do not plead for the trade. We only say, stop that and stop the slave trade by coercion, *if you can*. If any one will risk something in endeavouring to establish a trade on the Zambesi, we beg particularly to state that *June, July, and August* are, as far as our present knowledge goes, the only safe months for the attempt. He who does establish a fair trade will assuredly be no loser in the end. We had frost on the Chobe in July, but the winter is very short. We saw swallows on the Seshéké in the beginning of August, and the trees generally never lose their leaves."

REV. JAMES READ'S RETURN TO THE KAT RIVER.

EVER since the beginning of last year, when the disastrous events occurred which issued in the destruction and abandonment of the station at Philipton, the Rev. Messrs. Read and their families have found an asylum at Alice, on the frontier. To this place of retreat they were accompanied by a number of their people, while others of them remained at Eiland's Post, a branch of the Kat River Settlement. In devising plans of relief for these innocent sufferers by the war, many of whom had been reduced to utter destitution; and in dispensing to them

the bread of life, our devoted Missionaries have since laboured without intermission.

Mr. James Read, junior, having recently proceeded to Cape Town, on important business affecting the interests of the Missions, his venerable father determined to embrace an opportunity for locating himself once more within the sphere of his former labours. The result is communicated in the subjoined extract of a letter from Mr. Read, dated Eiland's Post, 24th March ult., from which it would appear that the writer is no less ready to endure hardship, and to enter upon a new course of energetic service in the cause of Christ, than when he first landed on the shores of Africa, upwards of half a century ago :—

"It has pleased God to bring me to this place, where I have been received among our people with great joy. I trust I have been directed by Providence. I had received a pressing invitation through one of the elders, and although difficulties presented themselves to my getting here, they were overcome; and being once here, I resolved not to leave again, except by some unforeseen necessity. Upon my arrival I had no place to go into but a miserable shed, in which I was neither sheltered from wind nor rain. I was obliged to sleep in a borrowed wagon, with only a change of clothing, and a couple of blankets for bedding. No way of getting here offered but by accompanying General Somerset and his division (a plan he recommended) as far as Chumie river, near the station, just below the Amatola hills, from whence we were hurried away with our levies (about two hundred), information having arrived at the camp that the place was surrounded by Kaffirs, that one of our best men had been killed by them, and we knew not but that we might be attacked on our way. The Rev. Mr. Thomson accompanied me, and stayed about ten days, when he returned to his family at Alice. The people felt for me in my loneliness, and went to work to get up a wattle and daub cottage, 20 feet by 11—small, but weather-tight.

"I had now a snug place, such as it was—a prophet's chamber. I was so far contented, but there were two other things wanting. First, there was no place for religious worship but the open air, where often either high winds and dust, or rain, prevented our assembling; at such times my little cottage served for a few to assemble in, the more as I had no furniture but a small box, my portmanteau,

two chairs, and a table. Then, secondly, my family was scattered. Two of my daughters, however, have since joined me, and their presence and assistance contribute greatly to my comfort; but the main thing was still wanting, viz., a place for worship. In the beginning of last year, when at Fort Armstrong, we had put up a wooden chapel, which was said to be still standing; also two wooden cottages, James's and mine. We therefore went over with two wagons, escorted by about twenty-four people, and brought as many boards as we could, and commenced a kind of building for our religious services; but we were only able to get up the walls before Sir Harry Smith commenced his movements towards the now renowned *Water Kloof*, the formidable position of Macomo. The men and wagons have been so much engaged that we have not been able to fetch the rest of the wood to complete the work. Thus we have only the walls, but within them we conduct our worship on the Sabbath and week-day evening services, also our school. The state of the children was deplorable; but having with us some of our schoolmistresses, I engaged two of them to commence a school, which is now carried on, and in which we have daily upwards of two hundred children; but we are in great want of cards and books. I have written to Mr. Thompson, of Cape Town, to try and send us some, both Dutch and English; if not, we must request a supply from England: a number of Testaments would be very acceptable. If we had room and materials we could have double the number of children. We had plenty of materials at Philipton, but all were destroyed in the general conflagration of the place.

"Our people are now very much scattered,

but I have here upon the spot about one hundred and sixty of our church-members, against whom there seems to be no charge of immorality or bad conduct, and many more, I trust, there are who have kept themselves unspotted from the world. With respect to those who became disaffected, I am happy to say that few indeed have gone over to the Kifirs since the first outbreak, now fifteen months ago; and those who joined the levies, and have been, and still are, fighting against the common enemy, have been faithful, and done good service. The Cape Corps also are giving great satisfaction. I am very sorry to say that we see no end of the

war. Our future prospects, therefore, are as yet very dark.

"The destitution of many of our people is very great, and if the war ceases it will be still greater; for all who are now serving as levies, or otherwise, as free burghers, (for which service they, the burghers, get rations, but no pay,) will be thrown upon their own resources; and although getting their lands (I mean the loyalists), they will have no food, and scarcely anything else to begin with; but with a little assistance, I would not despair of their soon recovering themselves from their difficulties, as they have done after two former wars."

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- For Dr. Lockhart's Medical Mission, Shanghai.
- To the Maberly Chapel Working Society—For a Box of Useful Articles, value £40.
- For Mrs. Legge's School, Hong Kong. To the Friends of Commercial-street Chapel, Northampton, per Mrs. Prust—For a Case of Useful and Ornamental Articles, value £33.
- For Mrs. Mather, Mirzapore. To the Ladies of the Rev. J. Flower's Congregation, Beccles—For a Box of Work.
- For Rev. Wm. Clarkson, Baroda. To the Ladies of the Rev. J. Flower's Congregation, Beccles—For a Box of Useful and Fancy Articles.
- For Rev. J. Sewell, Bangalore. To the Young Ladies' Working Association, Park Chapel, Camden Town—For a Box of Useful and Fancy Articles, value £38. To the Paddington Chapel Ladies' Working Association, per Mrs. Stratten—For a Box of Useful and Ornamental Articles.
- For the Tamil Boarding School, Bangalore. To Friends at Grantham, per Rev. E. Crisp—For a Box of Useful and Saleable Articles.
- For Mrs. Addis's School, Coimbatore. To Mrs. Jones, Lewes—For a Box of Useful Articles.
- For Mrs. Lechler's Schools, Salem. To Miss E. W. Crisp and Friends at Ipswich—For a small Box of Useful Articles.
- For Mrs. Porter, Cuddapah. To Ladies at Sherborne, per Mrs. Balster—For a Box of Useful Articles, value £11.
- For Mrs. Porter, Madras. To the Great George-street, Liverpool, Ladies' Working Society—For a Box of Useful and Fancy Articles, value £30.
- For Rev. J. Dalgliesh, Barbice. To the Juvenile Missionary Society, Albion Chapel—For a Box of Prints, Frocks, &c.
- For Whitfield Schools, Jamaica. To Friends at Trowbridge, per Mrs. Alloway—For a Box of Useful Articles, value £5.
- For Rev. J. Andrews, Jamaica. To the Committee of the British and Foreign School Society—For a Box of Slates, Books, Pencils, &c., value £10.
- For Rev. William Harbutt, Samoa. To Mrs. Williams and Friends, at Upper Eatington and Kineton—For a Parcel of Clothing. To the Juvenile Missionary Working Society, Sandwich—For a Box of Clothing and Useful

- Articles. To Friends at Skipton—For a Box of Slates, Books, and Useful Articles. To the Juvenile Missionary Working Society, Ryde—For a Box of Clothing.
- For the Schools at Borabora. To Mrs. Harms, Islington—For a Box of Useful Articles.
- For South Africa. To Mrs. Woolley, Pangbourne—For a Parcel of Useful Articles. To Arthur Morley, Esq., Nottingham—For a Box of Clothing and Useful Articles; part of these Articles were made by the Children in the Infant School, Blomsgrove Radford, under the care of Miss Ryan. To the Bromley Missionary Working Society, per Miss Todman—For a Box of Clothing and Useful Articles. To Mrs. Pope and Friends, Leamington—For a valuable Parcel of Clothing, &c. To the Ladies' Dorcas Society in connection with Hollywalk Chapel, Leamington—For a Parcel of Wearing Apparel. To the Young Friends connected with Queen-street Missionary Sewing Party, Chester—For a Parcel containing thirty-one dresses. To Miss Cullen and Friends at Leith—For a valuable Box of Clothing. To the Ladies' Working Society, Argyle square Chapel, Edinburgh—For a valuable Case of Wearing Apparel, &c. To the Fitzroy Girls' School—For a Parcel of Frocks, Pinatotes, &c. To Mrs. Dempster, Turnham Green—For a Parcel of Wearing Apparel. To Dr. Wm. Cooke, Trinity-square—For a Parcel of Clothing. And to the Young Ladies' Missionary Working Association, Robert-street Chapel—For a Parcel of Needles.
- For Rev. R. Birt, Peilton. To Mrs. Lang and Friends, Dundee—For a valuable Box of Clothing, value £30.
- For Rev. James Read, Kat River. To the Ladies' Auxiliary, in connection with Albany-street Chapel, Edinburgh—For a Case of Clothing and Useful Articles, value £35. To the Stepney Green Ladies' Missionary Working Association, and the Stepney Juvenile Missionary Association—For a Case of Wearing Apparel and Useful Articles, value £20. To Mrs. Hope and Friends, Wavertree—For a Case of Wearing Apparel. To Joshua Wilson, Esq.—For a valuable Case of Books and Apparel.
- For Rev. R. B. Taylor, Cradock. To Friends at Barrington, Cambs, and at Marlborough Chapel, Old Kent road—For a Case of Children's Apparel and Fancy Articles. To Mrs. Willshire

and Friends, Chelmsford—For a Box of Straw Bonnets, and a Box of Useful and Fancy Articles. To the Teachers and Scholars of Hanover Chapel, Peckham—For a Box of Clothing.

For Rev. R. Moffat, Kuruman. To Mrs. Kelly and Friends, at Liverpool—For a Box of Pin-afors, &c.

To Miss Ann King, Frampton, for a Parcel of Useful Articles; to Mrs. Howard, for twelve pairs of Children's Shoes, for the bazaars in India; to Mrs. Reed and Miss Smith, Chart Sutton, for a Parcel of Books. To Miss —, Torrington-square; to H. P., Peckham; to Mr. J. Leach, Southampton; to G. S.; to Mr. H. Smith, Brixton; to Mrs. Hadland, Clapham; to Mrs. Bennett, Bath; to S. S., Parson's Green; to Mrs. Rolis, Banbury; to Samuel Morley, Esq.; to Mrs. Lang, St. John's Wood; to a Friend, and to Mr. G. A. Bennett, Reading, for Volumes and Numbers of the Evangelical Magazine, Annual Reports, Newspapers, &c. &c.

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therhithe, would be forwarded to Salem without delay.

Mrs. Cox is requested by some of the Christian women of the Trevandrum Mission, to present their best salaams and thanks to Mrs. W. Wills, of Bristol, and some Ladies of Sherborne, for the Jackets, Little Dresses, and Handkerchiefs, which they kindly sent to them. Mrs. Cox also thanks Mrs. Clark, of Stroud, for a Parcel of Muslin Dresses.

The Rev. T. H. Clark desires to return his best thanks to the undermentioned friends for their kind contributions for his Schools:—

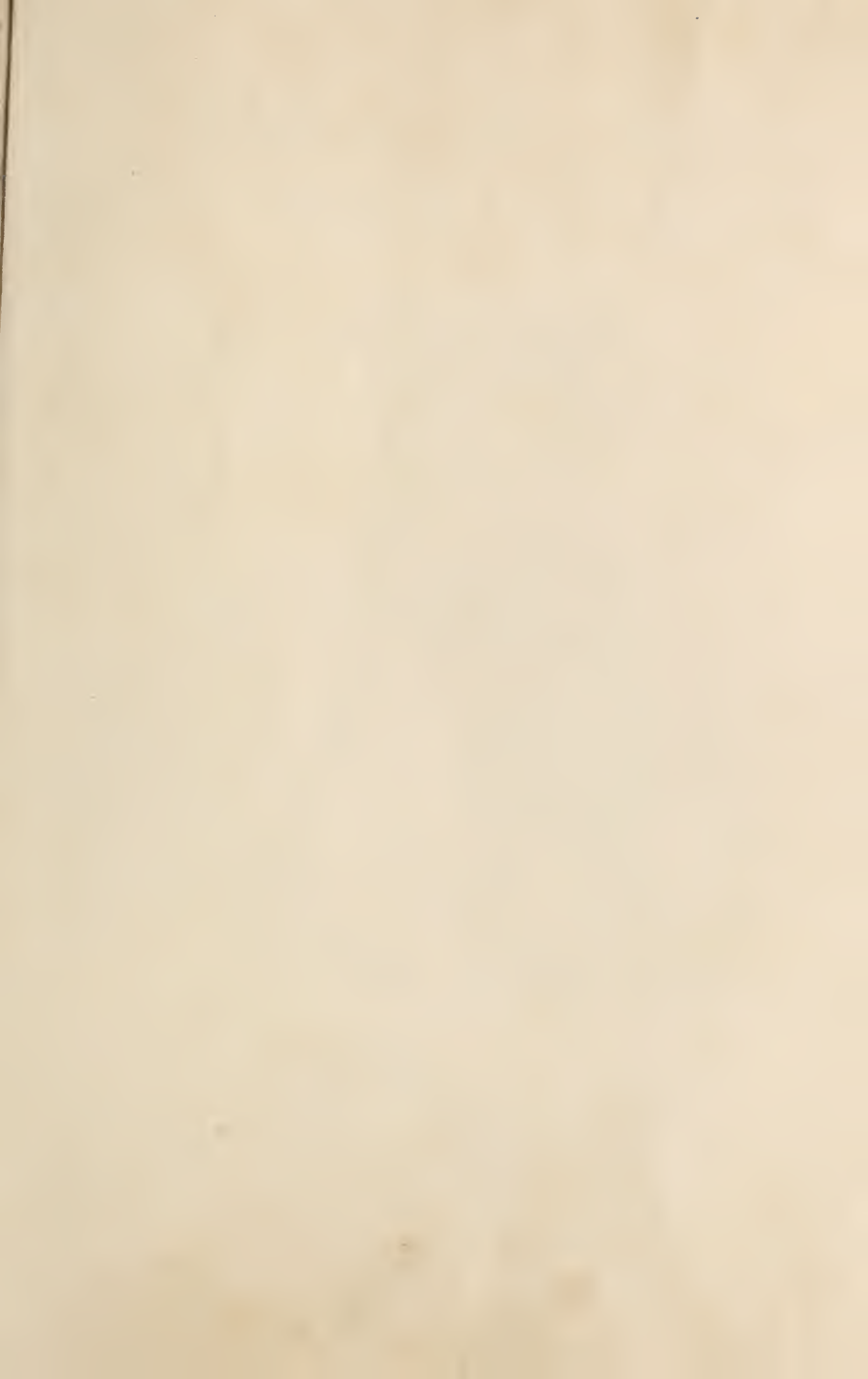
To Mrs. Vine, Bushey, for a Box of Useful Articles; to Miss Foster, Albany Chapel, for a Box of Useful Articles; to Mrs. Alexander, Stoke Newington, for a Box of Fancy Articles; to Mrs. Mullinger, Chatham, for a Case of Useful Articles; to Mrs. Brington and Mrs. Peede, Misses Gilbert, Bebb, and Mullinger, and to the Sunday-school Children connected with Rev. E. Mantering's Congregation, for Parcels of Clothing; To Mr. S. J. Wilkins' School, Brixton; to Mr. W. B. Bull, and to Master W. C. Lynne, for Parcels of Books; to Miss Waskett, for a Parcel of Fancy Articles, and £1 10s. 6d. collected from various Friends, and to Mrs. Wheeler, Ryde, for a Parcel of Haberdashery.

MISSIONARY CONTRIBUTIONS.

Anniversary Collections.		Collections, 16th May.		£ s. d.		£ s. d.	
May, 1852.		£ s. d.		£ s. d.		£ s. d.	
Weigh-house Chapel.	10 18 2	Abney Chapel	2 17 8	Hackney, Old Gravel Pit	32 4 6	Parish-street, Tooley-street	8 0 0
Surrey Chapel	84 19 6	Albany-road Chapel	6 6 5	" Pembury-grove	10 2 2	Park Chapel, Camden Town	36 5 0
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Erster Hall	128 10 9	A. P. C.	1 15 0	Haverstock-hill Chapel	10 12 4	Robert-street Chapel	8 15 0
A Friend	500 0 0	Barbican Chapel	14 11 9	Highgate	10 5 1	Sion Chapel	8 1 7
Finbury Chapel	23 8 9	Beltham-green	17 12 0	Holywell Mount	20 0 0	Southgate-road Chapel	11 7 4
Missionary Communion.		Bishopsgate Chapel	17 16 8	Hammersmith, Broadway	4 0 0	Spa Fields	20 0 1
Sion Chapel	6 15 3	Brentford	3 6 6	Harley-street, Bow	8 13 7	Stepney	18 17 2
Orange-street Chapel	10 5 0	City-road	32 7 8	Holloway-road	24 7 5	Stratford	6 16 9
Fulcon-square Chapel	19 2 8	Clapham	41 14 10	Hounslow	4 3 0	Sydenham Park Chapel	6 1 6
Surrey Chapel	23 15 4	Claremont Chapel	16 3 6	Islington Chapel (including a Thank Offering, £3)	70 0 0	Tabernacle	21 19 5
Islington Chapel	21 4 6	Claylands Chapel	20 10 0	Islington Union Chapel	62 0 10	Tottenham-court-rd.	19 13 0
Old Gravel Pit, Hackney	8 14 4	Craven Chapel	51 2 6	Kensington	30 0 0	Tottenham	14 10 0
Stockwell Chapel	15 15 7	Croydon, (including a Donation of £5 from Mr. Williams)	17 5 0	Kingston	12 11 1	Totteridge	15 18 6
Kingsland Chapel	7 15 6	Deptford	13 13 0	Lewisham	4 10 0	Union-street	7 0 0
Tottenham-court-road Chapel	7 15 0	Eccleston Chapel	22 4 6	Marlborough Chapel	12 0 0	Walthamstow	18 13 0
Hanover Chapel, Peckham	22 2 0	Enfield	15 0 0	Mile End, New Town	4 16 10	Walworth, York-street	72 3 6
Trevor Chapel, Chelsea	12 15 2	Enfield Highway	1 12 0	" Brunswick	2 16 6	Weigh-house	37 2 0
Greenwich Tabernacle	5 13 2	Falcon-square	18 11 8	Neckinger-road	3 17 6	Westminster	33 18 1
Westminster Chapel	6 7 0	Feliter-lane	9 17 2	New Broad-street	15 4 1	Whitefield Chapel	10 12 6
Stepney Meeting	8 11 0	Finchley	14 15 7	New-court	8 10 0	Woolwich	8 13 7
Paddington Chapel	21 8 0	Finbury Chapel	26 0 0	Orange-street	21 5 3	York-road Chapel, (including a Donation of £10 from W. Wright, Esq.)	29 2 9
		Greenwich, Maize-hill	13 0 8	Ozenden-street	17 1 9		£2,921 14 10
		Greenwich-road Chapel	10 11 0	Plaistow	6 6 0		
		Hackney, St. Thomas-square	23 0 0	Poplar	31 10 8		
				Poultry	107 9 10		
				Pulney	8 0 0		

N.B.—We are requested to state, that the Collections at Castle-street Chapel, Reading, amounting to £33 1s. 1d. acknowledged in May, included the Donation of £5 from a Friend.

Contributions in aid of the Society will be thankfully received by Sir Culling Eardley Eardley, Bart., Treasurer, and Rev. Ebenezer Prout, at the Mission House, Blomfield-street, Finsbury, London; by Mr. W. F. Watson, 52, Princes-street, Edinburgh; J. Risk, Esq., 108, Fife-place, Glasgow; and by Rev. John Hands, Society House, 32, Lower Abbey-street, Dublin. Post-Office Orders should be in favour of Rev. Ebenezer Prout, and payable at the General Post Office.



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